بِسْمِ اللّٰهِ الرَّحْمـــنِ الرَّحِيْمِ

Arabic Grammar Rules for Madeenah Book One

The three vowel markings — اَلْحَرَكَاتُ الثَّلاثَةُ

kasrah ـِ كَسْرَةٌ	hdhamma ـُ ضَمَّةٌ	fathah ـَ فَتْحَةٌ
(i)	(u)	(a)

Sukoon ـْ سُكُوْنٌ

shaddah ـّ شَدَّةٌ

at-tanween: التَّنْوِيْنُ

(an) - fathataan ـً فَتْحَتَانِ

(un) - dhammataan ـٌ ضَمَّتَانِ

(in) - kasrataan ـٍ كَسْرَتَانِ

When vowel markings are doubled at the end of a word they are called تَنْوِيْنٌ (tanween). The additional vowel at the end of a word represents a نْ (noon saakinah). The نْ is not written but is only pronounced. e.g. مَسْجِدٌ - مَسْجِدُنْ

The Arabic language is made up of كَلِمَاتٌ (words) and these words are of three types they are known as:

Letter/Particle – حَرْفٌ	Verb/Action – فِعْلٌ	Noun - اِسْمٌ

to – إِلى to go/,went – ذَهَبَ house – بَيْتٌ

ceSenten: He went to a house الْجُمْلَةُ : ذَهَبَ إِلَى بَيْتٍ

The table below shows the properties of an اِسْمٌ (noun):

Examples	***Translation***	***Properties***
طَالِبٌ، طَالِبَةٌ	Masculine, feminine	مُذَكَّرٌ، مُؤَنَّثٌ
طَالِبٌ، طَالِبَانِ، طُلَّابٌ	Singular, dual, plural	مُفْرَدٌ، مُثَنَّى، جَمْعٌ
طَالِبٌ، بَيْتٌ	Intellect, non-intellect	عَاقِلٌ، غَيْرُ عَاقِلٍ
طَالِبٌ، الطَّالِبُ	Indefinite, definite	نَكِرَةٌ، مَعْرِفَةٌ

نَكِرَةٌ is when an ism is indefinite or not specific, it is general i.e., the ism كِتَابٌ 'a book' this can be any book from the different types of books.

مَعْرِفَةٌ is when an ism is definite or specific, it is not general i.e., the ism الْكِتَابُ 'the book' or كِتَابُ مُحَمَّدٍ 'Muhammad's book', here the book is a particular book not just any book in general.

An ism in the Arabic language can be مُثَنَّى (dual) meaning it shows upon two i.e., the ism طَالِبَانِ means 'two students' this is done by adding انِ (alif and noon)at the end of an ism.

An ism can be عَاقِلٌ possess intellect such as humans, angels and jinns or it can be غَيْرُعَاقِلٍ possess no intellect such as animals, objects, trees e.t.c.

The أَصْلٌ (Asl) origin of an ism is that it carries ضَمَّتَانِ - ٌ ‘two dhammas’ (tanween) on the last letter of the word. The tanween generally is also a sign showing that the ism is نَكِرَةٌ (indefinite), however there is an exception to this because you will find that Arabic male names such as مُحَمَّدٌ،عَبَّاسٌ accept tanween but they are مَعْرِفَةٌ (definite).

The tanween is the Arabic indefinite article corresponding to the English ‘a’/ ‘an’.

الدَّرْسُ الأَوَّلُ(١)

<u>This</u> is a house — <u>هَذَا</u> بَيْتٌ

Letter to bring to attention or alert — هَا- حَرْفٌ لِلتَّنْبِيْهِ

حَرْفٌ لِلتَّنْبِيْهِ is a letter that is used to alert or to bring to attention the person who is being addressed and it is mostly connected to أَسْمَاءُ الإِشَارَةِ (nouns of indication).

noun of indication — ذَا- اِسْمُ الإِشَارَةِ

هَذَا is pronounced as هَاذَا, but it is written without the first alif.

The اِسْمُ الإِشَارَةِ is used to point or indicate to people, animals, objects things which can be felt or touched and can also indicate to things that have meaning such as رَأْيٌ 'opinion' or عِلْمٌ 'knowledge'.

This is beneficial knowledge — هَذَا عِلْمٌ نَافِعٌ

The table below shows the properties of the (هَذَاْ) اِسْمُ الإِشَارَةِ

Indicates,points to	الإِشَارَةُ إِلَى
the near	الْقَرِيْبُ
The masculine	الْمُذَكَّرُ
the singular	الْمُفْرَدُ

The اِسْمُ الإِشَارَةِ is مَعْرِفَةٌ (definite).

It can be used to indicate or point to those possessing intellect عَاقِلٌ or things that do not possess intellect غَيْرُعَاقِلٍ.

Interrogative or Questioning Noun مَا- اِسْمٌ إِسْتِفْهَامٌ

The Interrogative Noun 'مَا' is used to ask a question about something that does not possess intellect غَيْرُعَاقِلٍ and it always comes at the beginning of a sentence. When a word comes at the beginning of a sentence it is called in Arabic صَدْرُالْجُمْلَةِ.

<u>What</u> is this? <u>مَا</u> هَذَا ؟

أَ-حَرْفُ الإِسْتِفْهَامِ ، هَمْزَةُ الإِسْتِفْهَامِ

Particle/Letter of interrogation or questioning or also known as the Interrogative Hamzah.

The هَمْزَةُ الإِسْتِفْهَامِ comes at the beginning of the sentence as do all the nouns or particles of questioning. It can be used to ask a question about those possessing intellect as well as the things that do not possess intellect.

أَ هَذَا بَيْتٌ؟   <u>Is</u> this a house?

أَ هَذَا وَلَدٌ؟   Is this a boy?

نَعَمْ-حَرْفُ جَوَابٍ   Letter of answer or reply

لا -حَرْفُ جَوَابٍ وِ نَفِيٍ   Letter/particle of answer and negation

The particle of reply نَعَمْ is used to reply to a question with affirmation whereas the particle لا is used to reply to a question with negation.

أَ هَذَا قَلَمٌ؟   Is this a pen?

نَعَمْ،هَذَا قَلَمٌ.   Yes this is a pen

أَ هَذَا قَمِيْصٌ؟ Is this a shirt?

لا،هَذَا قَلَمٌ؟   No, this is a pen.

مَنْ – اِسْمُ الإِسْتِفْهَامِ   Noun of interrogation/questioning

This interrogative noun is used to ask a question about those who possess intellect عَاقِلٌ

مَنْ هذا الرَّجُلُ؟   Who is this man?

؟– عَلَامَةُ الإِسْتِفْهَامِ   Question mark

(٢) الدَّرْسُ الثَانِي

ذَلِكَ- اِسْمُ الإِشارَةِ	Noun of indication/pointing
هَذا بَيْتٌ وَذَلِكَ مَسْجِدٌ	This is a house and <u>that</u> is a mosque

ذَلِكَ is a noun of indication it is used to indicate/point to objects or people that are distant or far. ذَلِكَ can be broken down into three parts:

ذَا- اِسْمُ الإِشارَةِ	Noun of indication
لِ – اَللامُ لِلْبَعِدِ	The laam is for the far/distant
كَ- حَرْفٌ خِطَابٌ	Particle of address

Some of the grammarians say that the 'كَ' particle of address also indicates upon far/distant and the 'لِ' shows upon even more or increased furtherness/distance.

The letter/particle of address 'كَ' is used if the person or object we are addressing is masculine.

The table below shows the properties of ذَلِكَ:

Indicates,points to	الإِشَارَةُ إِلَى
The far/distant	الْبَعِيْدُ
The masculine	الْمُذَكَّرُ
the singular	الْمُفْرَدُ

All the أَسْمَاءُ الإِشَارَةِ nouns of indication are مَعْرِفَةٌ definite.

ذَلِكَ is pronounced ذَالِكَ but is written without the alif.

Some of the grammarians say that the أَسْمَاءُ الإِشَارَةِ have three levels ثلاثُ مَرَاتِبَ :

هَذَا – لِلقَرِيْبِ	For the near/close
ذَلِكَ– لِلْبَعِيْدِ	For the far/distant
ذَاكَ– لِلْوَسْطِ	For the middle between near and far

لا يَجْتَمِعُ هَا لِلتَنْبِيْهِ وَلامُ الْبُعْدِ

The particle of alert/bringing to attention and the laam indicating upon the distant or far will never come together in a noun of indication i.e; هَاذَلِكَ-this is wrong 'خَطَأٌ'.

(٣) الدَّرْسُ الثَالِثُ

(al) Definite Particle اَلْ– حَرْفُ تَعْرِيْفٌ

The definite particle اَلْ is prefixed to an ism which is نَكِرَةٌ (indefinite) and it causes it to become مَعْرِفَةٌ (definite), and it also causes the tanween at the end to be dropped. The definite particle (al) corresponds to the English 'the'.

This is a doctor. هَذَا طَبِيْبٌ

The doctor is sitting. اِلطَّبِيْبُ جَالِسٌ

The Arabic alphabet consists of 28 letters. Of these 14 are called Solar Letters الْحُرُوْفُ الشَّمْسِيَّةُ, and the other 14 are called Lunar Letters الْحُرُوْفُ الْقَمَرِيَّةُ .

In the articulation of the Solar Letters the tip or the blade of the tongue is involved in the pronunciation. The tip or the blade of the tongue does not play any part in the articulation of the Lunar Letters, (refer to lesson 3, pg.19 Madinah bk.1).

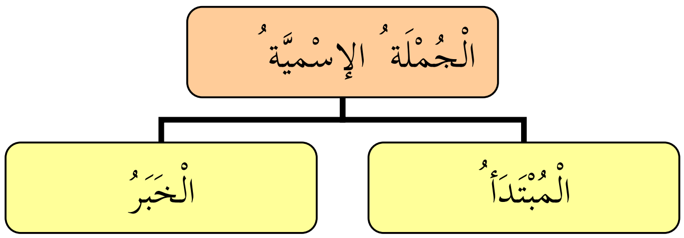
When الْ is prefixed to an ism beginning with a Solar Letter the laam of 'al' is not pronounced but is written, and the first letter of the ism takes a shaddah ـّ. For example, اَلشَّمْسُ (ash-shamsu).

When اَلْ is prefixed to an ism beginning with a Lunar Letter the laam of 'al' is pronounced and written. For example, اَلْقَمَرُ (al-qamaru).

In the definite particle اَلْ (al) the اَ (a) is known as هَمْزَةُ الْوَصْلِ the Connecting Hamzah. If it is not preceded by a word it will be

pronounced with the vowel marking ـَ (fathah). If it is preceded by a word it is dropped in pronunciation, though remains in writing.

مِثَالٌ: اَلطَّالِبُ جَالِسٌ وَالْمُدَرِّسُ وَاقِفٌ The student is sitting and the teacher is standing, *(wa l-mudarrisu…)*.



اَلْجُمْلَةُ الإِسْمِيَّةُ is a beneficial sentence (جُمْلَةٌ مُفِيْدَةٌ), and it is made up of 2 parts known as اَلْمُبْتَدَأُ وَالْخَبَرُ (al-mubtada wa l-khabar).

اَلْمُبْتَدَأ

(1) اَلْمُبْتَدَأ is from the Arabic word اَلإِبْتِدَاءُ meaning the beginning or starting, and from its origin is that it comes at the beginning of the sentence.

(2) اَلْمُبْتَدَأ is an ism that is the subject of talk or discussion.

(3) اَلْمُبْتَدَأ is مَرْفُوْعٌ (marfoo') meaning it takes a dhammah or dhammataan on the last letter of the ism.

(4) اَلْمُبْتَدَأ in its أَصْلٌ (origin) precedes اَلْخَبَرُ (the khabar).

(5) اَلْمُبْتَدَأ in its أَصْلٌ (origin) is مَعْرِفَةٌ (definite).

اَلْخَبَرُ

(1) اَلْخَبَرُ is that which comes after اَلْمُبْتَدَأ in its أَصْلٌ (origin).

(2) اَلْخَبَرُ gives information or news about اَلْمُبْتَدَأ, and by which it completes a benefit with اَلْمُبْتَدَأ.

(3) اَلْخَبَرُ in its أَصْلٌ (origin) is نَكِرَةٌ (indefinite).

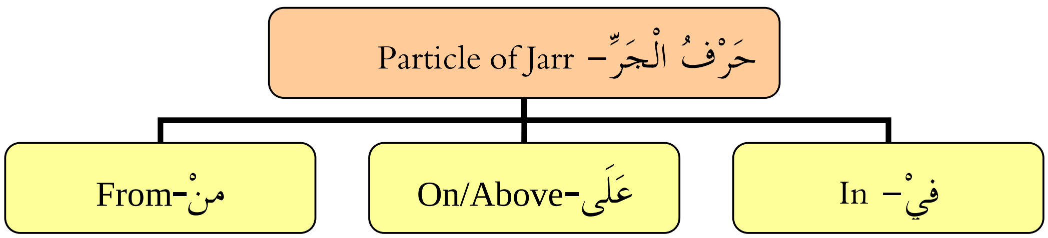
(4) اَلْخَبَرُ is مَرْفُوْعٌ (marfoo') meaning it takes a dhammah or dhammataan on the last letter of the ism.

اَلْجُمْلَةُ الإِسْمِيَّةُ

The mosque is near. اَلْمَسْجِدُ قَرِيْبٌ

اَلْمُبْتَدَأ اَلْخَبَرُ

(٤) اَلدَّرْسُ الرَّابِعُ

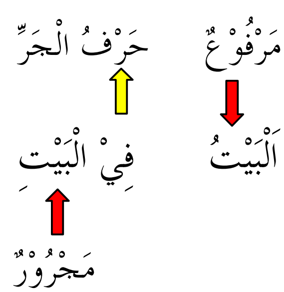


<u>حَرْفُ الْجَرِّ</u>

(1) حَرْفُ الْجَرِّ is a Letter/Particle that enters upon an ism <u>only</u>.

(2) حَرْفُ الْجَرِّ changes the state of the ism to مَجْرُوْرٌ (majroor), meaning the ism takes kasrah/kasrataan on the last letter.

(3) حَرْفُ الْجَرِّ can have many meanings and its meaning is not known or complete until it enters upon a sentence. Then its exact meaning is known from the context of the sentence.



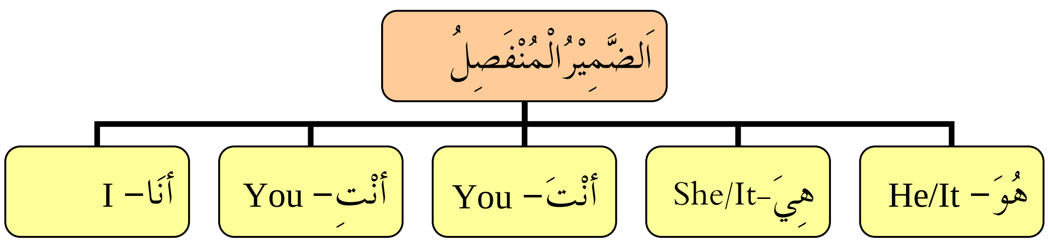
Muhammad is in the house   مُحَمَّدٌ فِيْ الْبَيْتِ

or PlaceNoun of Questioning f   أيْنَ – اِسْمُ اِسْتِفْهَامٍ لِلْمَكَانِ

اِسْمُ اِسْتِفْهَامٍ لِلْمَكَانِ is an ism which is used to ask a question about the whereabouts of someone/something.

Where is the book?   أيْنَ الْكِتَابُ؟

It is on the desk/table?   هُوَ عَلَى الْمَكْتَبِ؟



اَلضَّمِيْرُالْمُنْفَصِلُ-Detached Pronoun

(1) اَلضَّمِيْرُالْمُنْفَصِلُ is a type of ism that is used to indicate upon the غَاءِبٌ (Absent), or the مُخَاطَبٌ (Addressed), or the مُتَكَلَّمٌ (Speaker).

(2) اَلضَّمِيْرُالْمُنْفَصِلُ you can begin a sentence with it.

(3) اَلضَّمِيْرُالْمُنْفَصِلُ is a type of a مُبْتَدَأ

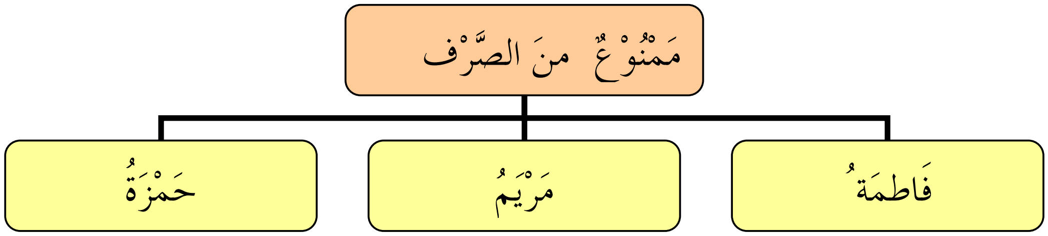
(4) اَلضَّمِيْرُالْمُنْفَصِلُ is مَعْرِفَةٌ (definite).

5) The dhameer هُوَ and هِيَ can be used for those who possess intellect and things that do not possess intellect. If they are used for the latter they will have the meaning 'it'.

Where is 'Aaisha?	أَيْنَ عَاءِشَةُ ؟
She is in the room	هِيَ فِيْ الْغُرْفَةِ
Where is the watch?	أَيْنَ السَّاعَةُ ؟
It is on the bed	هِيَ عَلَى السَّرِيْرِ

The table below shows the properties of الضَّمَاءِرُ الْمُنْفَصِلَةُ (the Detached Pronouns):

عَدَدٌ Number	جِنْسٌ Gender	يَدُلُّ عَلَى Indicates upon	اَلضَّمِيْرُالْمُنْفَصِلُ Detached Pronoun
الْمُفْرَدُ (1)	الْمُذَكَّرُ Male	The Absent– الْغَاءِبُ	He/It –هُوَ
الْمُفْرَدَةُ (1)	الْمُؤَنَّثُ Female	The Absent– الْغَاءِبَةُ	She/It –هِيَ
الْمُفْرَدُ (1)	الْمُذَكَّر Male	The Addressed– الْمُخَاطَبُ	You –أَنْتَ
الْمُفْرَدَةُ (1)	الْمُؤَنَّثُ Female	The Addressed– الْمُخَاطَبَةُ	You –أَنْتِ
الْمُفْرَدُ (1)	الْمُذَكَّرُ وَالْمُؤَنَّثُ	The Speaker– الْمُتَكَلِّمُ	I/Me – أَنَا

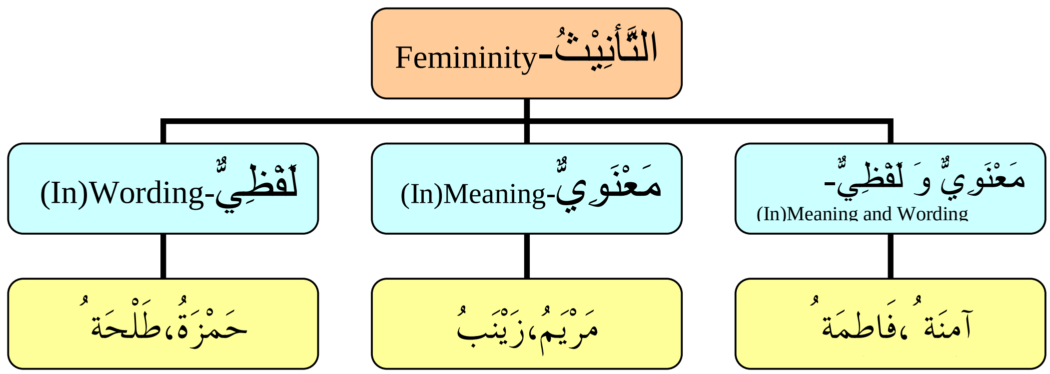


مَمْنُوْعٌ مِنَ الصَّرْفِ (Prevented from Tanween) is a Term that is used for a particular group of nouns which <u>do not accept tanween</u> and when they are in a state of مَجْرُوْرٌ (kasra) they take Fathah.

This particular group of nouns further divides up into many categories and from them is the category known in the Arabic language as:

Female Names Without Alif اَلْعَلَمِيَّةُ مَعَ التَّأْنِيْثِ بِغَيْرِ أَلِفٍ

This category contains Female Names which do not accept tanween but there is a condition 'شَرْطٌ' for them not accepting tanween and that is, <u>that the names are made up of more than 3 letters</u>. This category of names is divided up into into 3 types with regards to their femininity.

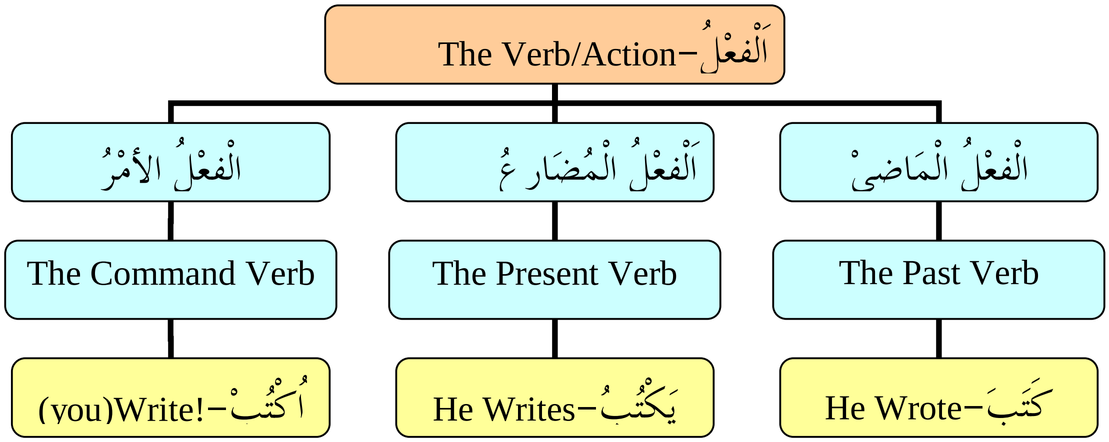


The مَرْبُوْطَة ة (Round Taa) is a letter that is added at the end of an ism and it signifies femininity of a word.

The diagram above shows that there are 3 categories of femininity in female names without alif:

1) In wording and meaning - names which are feminine in their wording i.e. they end in taa marboota and in their meaning i.e. they are names which are used for females.
2) In meaning - names which are used for females but not feminine in wording.
3) In wording - names which are feminine in wording but not meaning, they are names which are used for males.

The origin of nouns ending with the مَرْبُوْطَة ة(Round Taa) is only to distinguish the feminine from the masculine. And you will mostly find that with the صِفَاتٌ (Adjectives) i.e. كَرِيْمٌ/كَرِيْمَةٌ (Generous, Noble).



التَّعْرِيْفُ: <u>The Definition</u>

الفِعْلُ الْمَاضِيْ– مَا دَلَّ عَلَى حَدَثٍ وَقَعَ فِيْ الزَّمَانِ الَّذيِ قَبْلَ زَمَانِ التَّكَلُّمِ.

The Past Verb-that which indicates upon an event/happening taking place in the time which is before the time of speaking/conversation.

أيْنَ عَبَّاسٌ؟ Where is Abbaas?

<u>ذَهَبَ</u> إلى الْمُدِيْرِ <u>He went</u> to the head teacher

For every action we have a doer or the one who performs the action. In Arabic the doer of the action is called اَلْفَاعَلُ (al-faa'il).

التَّعْرِيْفُ: <u>The Definition</u>

اَلْفَاعِلُ هُوَ الإِسْمُ الْمَرْفُوْعُ الْمَذْكُوْرُ قَبْلَهُ فِعْلُهُ.

اَلْفَاعِلُ (the Doer) is an ism which is الْمَرْفُوْعُ takes dhammah or dhammataan on the last letter and mentioned before it is its فِعْلٌ verb.

مَرْفُوْعٌ

Haamid went to the mosque ذَهَبَ حَامِدٌ إِلَى الْمَسْجِدِ

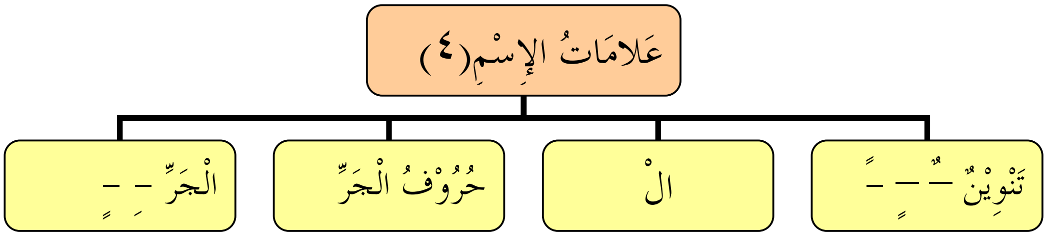
فِعْلُ مَاضٍ الْفَاعِلُ مَجْرُوْرٌ

You will find that اَلْفَاعِلُ is not always apparent after the verb ذَهَبَ. That is because in the past-tense verbs for the <u>Male Absent</u> if اَلْفَاعِلُ is not apparent then the ضَمِيْرٌ (pronoun) 'هُوَ' (He) will be اَلْفَاعِلُ. And this dhameer is known as اَلضَّمِيْرُ الْمُسْتَتِرُ (The Hidden Dhameer), you will not see it in writing or pronounce it even though it is there.

Where is Muhammad? أَيْنَ مُحَمَّدٌ؟

<u>He</u> left from the mosque خَرَجَ مِنَ الْمَسْجِدِ

The four signs of an ism



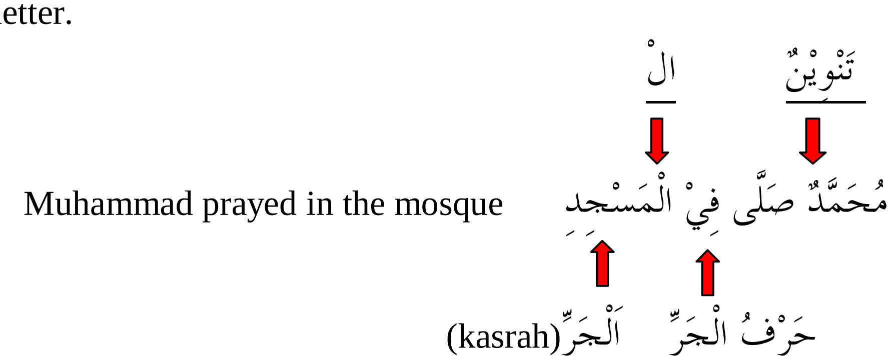
There are 4 signs by which an ism is known, and you will not find these signs entering upon the verbs or particles/letters, so they are specific to the nouns. These 4 signs can be used to distinguish between the أَسْمَاءٌ (nouns) and the أَفْعَالٌ (verbs) and حُرُوْفٌ (particles).

(1) The first sign is that the ism accepts <u>تَنْوِيْنٌ</u> (tanween).

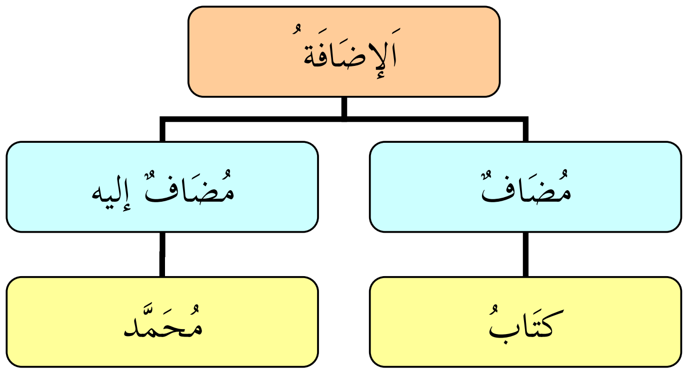
(2) The second sign is that <u>اَلْ</u> (alif and laam) can enter upon the ism.

(3) The third sign is that <u>حُرُوْفُ الْجَرِّ</u> (particles of jarr) can enter upon the ism.

(4) The fourth sign is that the ism can take <u>الْجَرِّ</u> (kasrah/kasrataan) on the last letter.



(٥) الدَّرْسُ الْخَامِسُ



الإِضَافَةُ : هِيَ نِسْبَةٌ بَيْنَ السْمَيْنِ عَلَى تَقدِيْرِ حَرْفِ الْجَرِّ، الإِسْمُ الأَوَّلُ يُسَمَّى مُضَافٌ وَالإِسْمُ الثَّانِيْ يُسَمَّى مُضَافٌ إِلَيْهِ.

الإِضَافَةُ(al-idhaafah) is a relationship between two nouns with a hidden particle of jarr, the first noun is called مُضَافٌ (mudhaaf) and the second noun is called مُضَافٌ إِلَيْه (mudhaaf ilaih).

هَذَاالإِضَافَةُ تُفِيْدُ تَعْرِيْفَ الْمُضَافِ أَوْ تَخْصِيْصَهُ.

This Particular idhaafah gives benefit by giving تَعْرِيْفٌ (to make definite) to the mudhaaf or تَخْصِيْصٌ (to narrow down/particularise). Meaning, if the مُضَافٌ إِلَيْه is مَعْرِفَةٌ (definite) then the مُضَافٌ will become مَعْرِفَة**,** if the مُضَافٌ إِلَيْه is نَكِرَةٌ (indefinite) then the مُضَافٌ will be particularised or not so general but it will not be مَعْرِفَة (definite).

مُضَافٌ　　مُضَافٌ إِلَيْهِ

هَذَا كِتَابُ الْمُدَرِّسِ　　This is the teacher's book

مَعْرِفَةٌ　　مَعْرِفَةٌ

The Idhafaah construction has a حَرْفُ الْجَرِّ which is omitted/hidden.

This حَرْفُ الْجَرّ gives meaning to the Idhaafah, there are 3 different حُرُوْفُ الْجَرِّ that an Idhaafah can have, (1) فِيْ (in), مِنْ (from/part of) and اللامُ (لِ) (for/belonging to).

At the moment we have only taken one meaning of the Idhaafah the اللامُ حَرْفُ الْجَرِّ (لِ) which has the meaning of, for/belonging to/possession. So when we say كِتَابُ مُحَمَّدٍ it literally means, 'the book belongs to Muhammad or Muhammad's book (كِتَابٌ لِمُحَمَّدٍ).

حَرْفُ الْجَرِّ (اللام)

مُحَمَّدٍ　　كِتَابُ

الْمُضَافُ إِلَيه	اَلْمُضَافُ
Always – دَاءِئمًا مَجْرُوْرٌ Majroor	Does not accept tanween – لا يُنَوِّنُ
	Does not accept alif laam – لا يَقبَلُ الْ

هُنَاكَ– (over there)– اِسْمُ الإِشَارَةِ لِلْمَكَانِ الْبَعِيْدِ

هُنَاكَ is a noun which is used to indicate/point to a place that is distant or far.

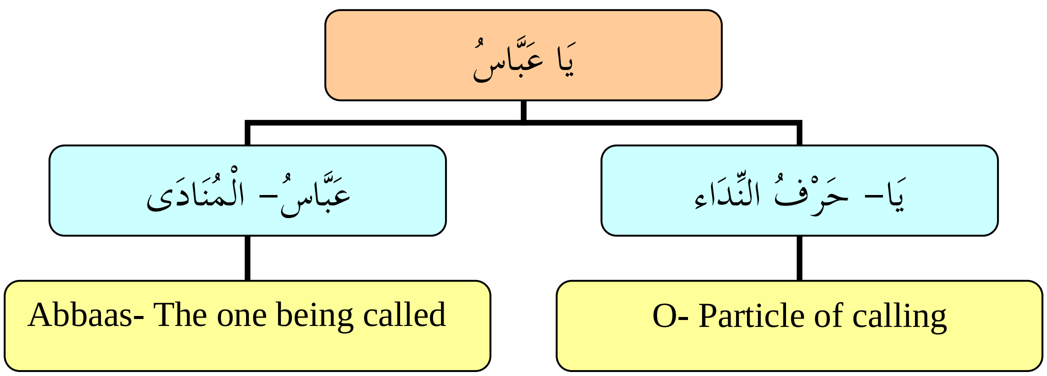
مِثَالٌ: أَيْنَ كِتَابُ مُحَمَّدٍ؟ — Where is Muhammad's book?

هُوَ عَلَى الْمَكْتَبِ هُنَاكَ — It is on the table over there

تَحْتَ– (under) اِسْمُ الْمَكَانِ/ظَرْفُ الْمَكَانِ (يُجَرُّ مَا بَعْدَهُ)

اِسْمُ الْمَكَانِ is a noun of place and the ism that follows it is majroor.

الْحَقِيْبَةُ تَحْتَ الْمَكْتَبِ — The bag is under the table



The particle يَا (O!) is used when we want to call somebody and the person we are calling is the ism which comes after this particle and it is known as الْمُنَادَى (the one being called). There are 5 types of الْمُنَادَى, we will study 3 for now.

الْمُنَادَى

(١) اَلْمُفْرَدُالْعَلَمُ: يَا مُحَمَّدُ،حَامِدُ،عَبَّاسُ The first type is when we call somebody by their name i.e. O Muhammad!, Haamid!, 'Abbaas!, and so on.

(٢) النَّكِرَةُ الْمَقصُوْدَةُ: يَا أسْتَاذُ، رَجُلُ، The second type is when we call somebody and we intend a particular or specific person i.e. O Teacher!, Man!, and so on.

(٣) اَلْمُضَافُ: يَا عَبْدَ اللَّهِ،بِنْتَ خَالِد The third type is when the one being called is mudhaaf i.e. O 'Abdallaahi!, O Daughter of Khaalid!, and so on.

It is important to note that the first and the second types of مُنَادَى end in one dhamma, not tanween. As for the third type then the Mudhaaf will be مَنْصُوْبٌ (take Fathah on the last letter).

The words اِسْمٌ and اِبْنٌ begin with hamzatu l-wasl. When preceded by a word the kasrah (ِ-) is dropped in pronunciation, i.e.

اِبْنُ الْمُدَرِّسِ طَبِيْبٌ ، وَاسْمُ الطَّبِيْبِ بِلالٌ، وَابْنُ بِلالٍ طَالِبُ الْمُدَرِّسِ.

(٦) الدَّرْسُ السَّادِسُ

هَذِهِ مِكْوَةٌ — This is an iron

هَاْ- حَرْفٌ لِلتَّنْبِيْهِ — Letter to bring to attention or alert

حَرْفٌ لِلتَّنْبِيْهِ is a letter that is used to alert or to bring to attention the person who is being addressed and it is mostly connected to أَسْمَاءُ الإِشَارَةِ (nouns of indication).

ذِهِ اسْمُ الإِشَارَةِ — Noun of Indication

هَذِهِ is pronounced as هَاذِهِ but it is written without the first alif.

The اسْمُ الإِشَارَةِ is used to point or indicate to people, animals, objects things which can be felt or touched and can also indicate to things that have meaning such as قَاعِدَةٌ 'principle' or نَصِيْحَةٌ 'advice'.

هَذِهِ نَصِيْحَةٌ نَافِعَةٌ - This advice is beneficial.

The table below shows the properties of هَذِهِ.

Indicates,points to	الإِشَارَةُ إِلَى
the near	اَلْقَرِيْبُ
the feminine	اَلْمُؤَنَّثُ
the singular or (non-intelligent plurals)	اَلْمُفْرَدُ

The اِسْمُ الإِشَارَةِ is مَعْرِفَةٌ (definite).

It can be used to indicate or point to those possessing intellect عَاقِلٌ or things that do not possess intellect غَيْرُعَاقِلٍ.

-Generally words ending in ة (taa marboota) are regarded as feminine so when we indicate to them we use the اِسْمُ الإِشَارَةِ هَذِهِ. However there are exceptions to this, (refer to lesson 4 under ‘types of femininity’).

This is a car and this is a bike. مِثَالٌ :هَذِهِ سَيَّارَةٌ وَهَذِهِ دَرَّاجَةٌ

-Body parts that are in pairs are regarded as feminine.

an ear and this is an eye This is مِثَالٌ:هَذِهِ أُذُنٌ وَهَذِهِ عَيْنٌ

-Also words which are particular to females are regarded as feminine.

This is the engineer’s sister and this is the imaam’s daughter. مِثَالٌ:هَذِهِ أُخْتُ الْمُهَنْدِسِ وَهَذِهِ بِنْتُ الإِمَامِ

Particle of Jarr (for, belongs to,) لِ – حَرْفُ الْجَرِّ

The particle of jarr لِ enters upon an ism and causes it to take اَلْجَرُّ (kasrah).

<u>Whose</u> is this? This <u>belongs</u> to Yaasir. لِمَنْ هَذِهِ؟ هَذِهِ لِيَاسِرٍ

مَجْرُوْرٌ

All Praise belongs to Allaah اَلْحَمْدُ لِلّٰهِ

Note that the word اَللّٰهُ becomes لِلّٰهِ by just dropping the alif and no laam will need to be added to the word.

(٧)الدَّرْسُ السَّابِعُ

تِلْكَ- اِسْمُ الإِشَارَةِ	Noun of Indication
هَذِهِ طَبِيْبَةٌ وَتِلْكَ مُمَرِّضَةٌ	This a doctor and that is a nurse.

تِلْكَ is a noun of indication it is used to indicate/point to objects or people that are distant/far and feminine. تِلْكَcan be broken down into three parts:

تِيْ- اِسْمُ الإِشارَةِ	Noun of indication
لِ – اَللامُ لِلْبُعْدِ	The laam is for the far/distant
كَ- حَرْفٌ خِطَابٌ	Particle of address

Some of the grammarians say that the 'كَ' particle of address also indicates upon far/distant and the 'لِ' shows upon even more or increased furtherness/distance.

The letter/particle of address 'كَ' is used if the person or object we are addressing is masculine.

The table below shows the properties of تِلْكَ:

Indicates,points to	الإِشَارَةُ إِلَى
The far/distant	الْبَعِيْدُ
The feminine	اَلْمُؤَنَّثُ
The singular	الْمُفْرَدُ

All the أَسْمَاءُ الإِشَارَةِ nouns of indication are مَعْرِفَةٌ definite.

The letter يْ in تِيْ is dropped when joined to the laam and kaaf and the laam takes a sukoon تلْك.

أسْمَاءُ الإِشَارَةِ لِلْبَعِيْدِ	أسْمَاءُ الإِشَارَةِ لِلْقَرِيْبِ
ذَلِكَ حامِدٌ	هَذَا مُحَمَّدٌ
تلْكَ زَيْنَبُ	هَذِه آمِنَةُ

Al-*I'raab*–اَلإِعْرَابُ

التَّعْرِيْفُ:

الإِعْرَابُ هُوَ: تَغْيِيْرُ أَوَاخِرِ الْكَلِمِ لاِخْتِلافِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظاً أَوْ تَقدِيْراً.

The Definition:

The I'raab is: Changing of the endings of the words because of the changing of the active elements entering upon them (the change is) apparent or not-apparent.

حَالاتُ الإِسْمِ The cases of the ism	عَلامَاتُ الإِعْرَابِ الأَصْلِيَّةُ The origin signs of 'Iraab	أَنْوَاعُ الإِعْرَابِ Types of 'Iraab
مَرْفُوْعٌ	ـُ / ـٌ	اَلرَّفْعُ
مَنْصُوْبٌ	ـَ / ـً	اَلنَّصْبُ
مَجْرُوْرٌ	ـِ / ـٍ	اَلْجَرُّ

The above definition for ***I'raab*** mentions the ending of words changing what is meant by this is the changing of vowel markings that are on the end or last letter of a word. It also mentions that it is the active elements that enter upon a word that cause the change at the ending of a word, an example of active elements are the حُرُوْفٌ (letters/particles). The active element is called اَلْعَامِلُ (al-'aamil) in Arabic and the plural is اَلْعَوَامِلُ.

The definition also mentions that the change of a word can be apparent or not apparent. What is meant by لَفْظاَ apparent change is when the vowel markings at the end of a word can be pronounced and when the vowel

markings at the end of a word <u>cannot</u> be <u>pronounced</u> then the change is تَقدِيْرًا <u>not apparent</u>. This part will be explained in more depth later.

The table above illustrates types of ***I'raab*** and its origin signs.

<u>الرَّفْعُ</u> (ar-raf'u) is when the end or last letter of a word takes a dhammah or dhammataan ⇨ بَيْتٌ / الْبَيْتُ

<u>النَّصْبُ</u> (an-nasbu) is when the end or last letter of a word takes a fatha or fathataan ⇨ بَيْتاً / الْبَيْتَ

<u>الْجَرُّ</u> (al-jarru) is when the end or last letter of a word takes a khasrah or khasrataan ⇨ بَيْتٍ / الْبَيْتِ

Also when an ism is in the state of الرَّفْعُ (ar-raf'u) it is called <u>مَرْفُوْعٌ</u> (marfoo').

When an ism is in the state of النَّصْبُ (an-nasbu) it is called <u>مَنْصُوْبٌ</u> mansoob).

When an ism is in the state of الْجَرُّ (al-jarru) it is called <u>مَجْرُوْرٌ</u> (majroor).

(الْعَامِلُ)

مَفْعُوْلٌ بِهِ

فِعْلٌ مَاضٍ — <u>مَنْصُوْبٌ</u> — الإِسْمُ <u>مَجْرُوْرٌ</u>

مِثَالٌ: ذَبَحَ زَيْدٌ الدَّجَاجَةَ بِالسِّكِّيْنِ — Zayd slaughtered the chicken with the knife.

حَرْفُ الْجَرِّ ⇦ (الْعَامِلُ)

الْفَاعِلُ <u>مَرْفُوْعٌ</u>

The example above shows the three types of ***I'raab*** , زَيْدٌ is مَرْفُوْعٌ the عَامِلٌ (active element) which is causing it to be مَرْفُوْعٌ is the فِعْلٌ مَاضٍ (past tense verb) ذَبَحَ , الدَّجَاجَةَ is مَنْصُوْبٌ the عَامِلٌ (active element) which is causing it to be مَنْصُوْبٌ is the فِعْلٌ مَاضٍ (past tense verb) ذَبَحَ, السِّكِّيْنِ (knife) is مَجْرُوْرٌ the عَامِلٌ (active element) which is causing it to be مَجْرُوْرٌ is the (بِ) حَرْفُ الْجَرِّ .

The words which fall into the definition of ***I'raab*** as mentioned above are known in Arabic as <u>مُعْرَبٌ</u> (mu'rab).

<u>الْبِنَاءُ</u> (al-binaa)

البِنَاءُ (al-binaa) are words which do not show change in their endings and they are considered by the grammarians to be the opposite of words which take الإِعْرَابُ (al-I'raab), as mentioned above. The words which fall into this category are called <u>مَبْنِيٌّ</u> (mabni).

<u>تَعْرِيْفُ الْمَبْنِيِّ</u> :مَا لا يَتَغَيَّرُ آخِرُهُ بِسَبَبِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهَا.

<u>Definition of مَبْنِيٍّ</u> (mabniyy): That which it's ending doesn't change because of the active elements entering upon it.

The definition explains that words which are مَبْنِيّ their endings do not change because of the عَوَامِلٌ (active elements) entering upon them, but rather they are built upon one ending which doesn't change at all. However, these words can grammatically have a place in ***I'raab*** but they

will be in the position or state of الرَّفْعُ،النَّصْبُ،الْجَرُّ due to their place in the sentence. This point will be elaborated upon later.

مَبْنِيٌّ عَلَى ..... Built upon......	أَمْثِلَةٌ Examples	أَنْوَاعُ الْبِنَاءِ Types of Al-binaa
مَبْنِيٌّ عَلَى سُكُوْنٍ	مَنْ، هذاْ، نَعَمْ، فِيْ	سُكُوْنٌ– ـْ
مَبْنِيٌّ عَلَى ضَمَّةٍ	نَحْنُ، حَيْثُ	ضَمَّةٌ – ـُ
مَبْنِيٌّ عَلَى فَتْحَةٍ	أيْنَ، ذَهَبَ، أنْتَ	فَتْحَةٌ – ـَ
مَبْنِيٌّ عَلَى كَسْرَةٍ	هَذِهِ، أنْتِ، لِ، هَؤُلاءِ	كَسْرَةٌ – ـِ

The table above shows that words which are مَبْنِيٌّ can fall into four types of endings which do not change due to the عَوَامِلُ entering upon them, rather they are fixed or built upon that particular ending. There are four possible endings, سُكُوْنٌ، ضَمَّة، فَتْحَة، كَسْرَة.

مُضَافٌ   مُضَافٌ إِلَيْهِ

Whose book is this?   مِثَالٌ: كِتَابُ <u>مَنْ</u> هذا؟

<u>مَبْنِيٌّ عَلَى سُكُوْنٍ</u>

The above example shows that the word مَنْ is مُضَافٌ إِلَيْهِ and we know that the mudhaaf ilaih is always <u>majroor</u> (takes kasrah), however the word

مَنْ (who) is مَبْنِيٌّ عَلَى سُكُوْنٍ (built upon a sukoon) so the ending will always show a sukoon even though it is in the position or state of الْجَرِّ (al-jarr) due to its place in the sentence. So the عَامِلٌ (active element) does not affect the ending of a word that is مَبْنِيٌّ (mabni).

(٨) الدَّرْسُ الثامِنُ

الْبَدَلُ–(al-Badal)

الْمُبْتَدَأُ   الْخَبَرُ

هذَا الرَّجُلُ تَاجِرٌ.   This man is a trader.

الْبَدَلُ (al-badal)

In the above example the ism الرَّجُلُ is grammatically known as الْبَدَلُ (al-badal), it used in a sentence in order to give تَوْكِيْدٌ (emphasis) and بَيَانٌ (clarity or explanation) to the word that precedes it. So in the above example the ism الرَّجُلُ is giving emphasis and clarity to the word هَذَا, it is telling us that the one being indicated to is 'the man'.It can also be understood that the badal is the same the thing as the word which precedes it, i.e. the man is the one being indicated to and the one being indicated to is the man.

Another example can be used to explain this, if I had a book in my hand which I was indicating to and I said to my teacher, 'this is new' 'هَذَا جَدِيْدٌ'. It would be understood that the book is new and if I was to mention the book in my sentence I would say in Arabic,هَذَا الْكِتابُ جَدِيدٌ. By mentioning 'الْكِتابُ', I have put a زِيَادَةٌ (extra or additional word in the sentence which is known as الْبَدَلُ (al-badal). It is important to note

here that if I were to say in Arabic, 'هَذَا الْكِتابُ' this would not be considered to be a complete or beneficial sentence. To make it a beneficial sentence we must add a خَبَرٌ (khabar), as shown in the example above. The subject of الْبَدَلُ and the types of al-badal will be covered later on inshaallaah.

الإِسْمُ الْمَقصُوْرُ   الإِسْمُ الْمَقصُوْرُ

⇧   ⇧

The teacher is from America and the student is from England.   اَلْمُدَرِّسُ مِنْ أَمْرِيْكَا وَ الطَّالِبُ مِنْ إِنْكَلْتَرَّا.

Hamid went to the hospital.   حَامِدٌ ذَهَبَ إِلَى الْمُسْتَشْفَى.

⇩

الإِسْمُ الْمَقصُوْرُ

التَّعْرِيْفُ: الإِسْمُ الْمَقصُوْرُ هُوَ اسْمٌ مُعْرَبٌ آخِرُهُ أَلِفٌ لاَزِمَةٌ مَفْتُوْحَةٌ مَا قَبْلَهَا وَ تُقَدَّرُ عَلَيْهِ جَمِيْعُ الْحَرَكَاتِ.

Definition: al-ismul-maqsoor, it is an ism mu'rab which has an inseparable or binding alif on its end and the letter before it takes a fatha and all the vowel markings on it are not apparent.

The words أَمْرِيْكَا،مُوْسَى،إِنْكَلْتَرَّا،مُسْتَشْفَى all end with an binding alif or the letter ى which looks like the letter ي (ya) except that it doesn't have the two dots but it is pronounced as an alif. Also the ismul-maqsoor is مُعْرَبٌ (mu'rab) it takes اَلإِعْرَابُ (al-I'raab) but the I'raab is تَقدِيْرٌ (taqdeer) not apparent. The examples above illustrate this, the ismul-maqsoor (nouns

ending with the binding alif at the end) are preceded by حُرُوْفُ الْجَرِّ but the change caused by the حُرُوْفُ الْجَرِّ is not apparent, the case of اَلْجَرُّ (al-jarr) cannot be seen. The Ismul-maqsoor falls into one of the categories or types of words where the I'raab is تَقدِيْرًا (please refer back to the definition of I'raab).